

PISCATAQUIS SEMI-ANNUAL
MEETING.

According to previous notice, the Piscataquis Washington Anti-Slavery Society held its Semi-Annual Meeting at the Baptist Meeting House in Parkman, July 4.

The meeting was called to order by the President, Elder Kingman, who commenced the services of the day by prayer. Singing by the choir.

The oration was delivered by the Rev. W. Parker, of Foxcroft and was well honored to the day, the occasion, and the meeting.

The Secretary being absent, O. Blanchard was chosen Secretary pro tem.

A committee of arrangements was appointed, viz.—Rev. W. Parker, Deacon John How, and Dr. J. Jordan.

Voted to adjourn.

P. M. Deacon Des Howe. The committee by the chairman, Mr. Parker, reported the following resolution:

Resolved, That the Society, in general, religious, and political evil, corrupting the morals, polluting the church, and subverting the liberties of our beloved country; and should be earnestly assailed by, the combined power of strong arguments, strong votes, and strong legislation.

Resolved, That most effectually to hasten its abolition, these necessary, and all proper measures should be used with great foreboreance, great prudence, great kindness, but with great earnestness, and great firmness.

3. Resolved, that we number ourselves not with the enemies of the Christian ministry, or the Christian Church, but among the cordial friends of both.

4. Resolved, That it is our settled and growing conviction that their silence in regard to slavery, were at the North, their indifference, and their feeble efforts for its abolition, their support of it by their apologies and votes, and their connection with, and defense of it at the South, has done more and is now doing more to organize and increase opposition to them, and to stay their progress, and weaken their power, than almost any and every other cause.

Resolved, That as ministers of the gospel are called to explain and exemplify the duty in the various relations of life, and as Christian professors to bear the light of the world,—while they preach for sin and pray for righteous rulers and that oppression may cease, and the continuance of oppression and sin in most disgraceful forms the world knows not which to believe, their prayers or their conduct which to follow, their preaching or their practice.

7. Resolved, That as our rulers are elevated to office not by preaching or praying, but by vote, all professing Christians who are resolved to vote for oppressors, but especially for those who are most averse to be anti-slavery in its entirety. The Rev. Robert N. Anderson of Virginia, in writing to the sessions of the Presbyterian Congregation within the bounds of the West Hanover Presbytery, "You are aware that our clergy, whether with or without reasons, are more suspected by the public than are the clergy of other denominations. Now, dear Christian brethren, I humbly beseech you at my earnest wish that you will not be suspected like me. If there be any stray goads in my minister among us, tainted with the blood-bound principles of abolitionism, let him be forthright out, silenced, excommunicated, and left to the public to dispose of him in other respects."

8. Resolved, That all ministers of the gospel, who are resolved to vote for the oppressors, but especially for those who are most averse to be anti-slavery in its entirety and signally requested to come from the pulpit, before the first of November next, how it is right "to do evil that good may come;" and also to offer public prayer that we may have unrighteous men for rulers, and that oppression may continue, so that their preaching and practice, their prayers and influence may be seen to be consistent—thus showing their "faith by works."

The resolutions were ably debated by Dr. Stevens, Dinsmore, How, Mr. Parker, and Mr. Cole, and unanimously adopted.

The meeting was as well attended and as interesting as any ever held by the society, although every means was resorted to by the enemies of liberty to keep people from attending, such as that the orator was dead, and that he was sick, and that we could not get enough together to make a meeting. Many a day we came 8 or 10 miles, were sent another day, and these things will wait together for the good of the great cause. The ballot box will tell the story for Piscataquis. We intend to continue to be the banner country.

Votes of thanks to the proprietors of the meeting house, citizens, &c. were passed.

Voted, That the doings of this meeting be published in the Bangor Gazette and Libby, Sunday School, and the like.

Prayer by Rev. W. Parker.

Moved to adjourn.

Ozias Blanchard, Sec'y pro tem, Blanchard, July 7, 1844.

THE TRUMP CARD.—Louisiana has conclusively settled the presidential question. The N. H. Courier, Whig, says—

"S. CLAY & FRELINGHUYSEN.—It will be seen that, notwithstanding the efforts we have changed that State from the Loco Foco column to the Whig column where it rightfully belongs."

The Salem Advertiser, Loco, says—"Louisiana may now be taken from the list of doubtful States, and set down as SURE FOR FOLK AND DAIRY."

All that apparent contradiction means, that Louisiana don't care whether slaves rule the nation through Clay and Frelinghuysen or Folk and Dallas, so long as both parties are *sure for the interests of slavery*."—[Transcript.]

The Whig Courier says—"the eight spirit of the South, which was born wing of the party must not fail its allies." The Democrats have all slung claim to be the peculiar "allies" of the slaveholders. The Whigs may be sure that they did not mean home—they ought, for they are weak of it."

AN ASSES OF HERESY.—We learn by the N. Y. paper, that the Whigs of Boston, after their grand procession on the 13th ult., carried a banner representing a slave (probably one of the six thousand black human chattel on Henry Clay's plantation) and calling on Henry Clay's plantation to stand up and bring up his impudent slaves. The Whigs may be sure that they did not mean home—they ought, for they are weak of it."

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TALK now of abolition "abuse of Henry Clay." What could be more abusive—a more deadly and desolating than that pictorial representation of one of the "best" men of the South, might the master of that "gang" exclaim, "Well, we'll see if my countrymen"—[Countrymen.]

Correspondence.

For the Liberty Standard.

CHRISTIAN INSTITUTIONS HELP THE ANTI-SLAVERY CAUSE.

True anti-slavery principles are gospel principles. They are a development of the great law of God. Thou shalt love thy neighbor as thyself. The gospel, therefore, may be expected to oppose slavery; and it does so. I will refer for an example to our own State. The Maine Missionary Society is an evangelical Christian institution, & it is doing a great work in the settlement and support of evangelical ministers; but in the accomplishment of this object it is strongly anti-slavery.—

Ministers of the gospel have been the most forward, active and efficient advocates of anti-slavery principles and measures, and this is specially true of the ministers of the smaller country churches.

Christianity supports and thus powerfully aids the anti-slavery cause; and this aid is afforded, too, chiefly by those churches on the sea board, which are thought to be least friendly to abolition. How unreasonable is it, then, to represent the Missionary Society as pro-slavery!

The operation of our other religious charitable Societies is like that of the Maine Missionary Society, of religious sympathies, it is strongly anti-slavery. Our Education Societies, our Theological Seminaries, and similar associations operate against slavery.

They do, indeed, send forth many ministers, who do not act against slavery with any efficacy; but then it is also true that many of their ministers do not act with any efficiency against Satan's kingdom in general, & against slavery, neither in training, causes, nor in political efforts.

But, yet, the most prominent self-denying and successful advocates of emancipation have been raised up by these institutions. It seems to me, then, suicidal for anti-slavery men to battle against our evangelical institutions.

As a good abolitionist I know that I am promoting the anti-slavery movement, when I am helping our Education Society, our Theological Seminaries and our Missionary Society.

I know that the great institutions of the Baptists, the Free Will Baptists, and the Methodists in this State are highly anti-slavery in their ultimate influence. I am confident of this, too, that when slavery shall be overthrown it will be overthrown by the evangelical churches of this country with their ministers.

Evangelical churches with their ministers in the Southern States will be the moving cause of good there. Evangelical priests, but especially those who are resolved to vote for oppressors, but especially but earnestly requested not to pray for righteous rulers, or that oppression may cease, till after election day—so that their prayers and their practice may correspond.

Resolved, That all ministers of the gospel are called to explain and exemplify the duty in the various relations of life, and as Christian professors to bear the light of the world,—while they preach for sin and pray for righteous rulers and that oppression may cease, and the continuance of oppression and sin in most disgraceful forms the world knows not which to believe, their prayers or their conduct which to follow, their preaching or their practice.

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no opposing human power, scarce even for centuries can subdue. But if God, in his infinite wisdom, will the victory be gained for a century, very, unless the Lord shall come against our slaveholding community here as he did against slaveholding Egypt? Can I, with these views but love and prize in the highest degree, our evangelical denominations over our State, and over the Union; and such as many churches at the south are or will be especially churchmen and preachers of the enslaved themselves? No. I say from my heart, of the evangelical American Churches of various denominations.

For your my dear child, for her my prayer ascend; To her my cares and toils be given, Till toils and cares shall end.

Beyond my highest day, I prize her heavenly rays, Her sweet command—when I say, Her hymn of love and praise.

C. F.

For the Liberty Standard.

MINISTERS OF CHRIST FOR THE POOR.

Jerome's error in setting up the lowest of the people for priests has not rightly understood, When the Lord Jesus Christ established his religion in the world he chose humble men to be his ministers. I have studied the wisdom and goodness of Jesus in his choice of religious symptoms, and in the class of men he selected for his service. He chose of wealth and rank, with a aristocratic or monarchical church established, whose higher ministers and officers will sympathize with the secular nobility, and will support their pretensions and privileges. Now, if Christ instituted an elevated priesthood, his ministers would have been the upholders of tyranny, and the oppressors of the poor.

But the poor want ministers who can feel for them. Human clay, as laboring population, the great middle class ministers of their own choice, whose interests, associations and feelings are with them. Our Lord Jesus Christ, therefore, in his choice of ministers, has done the same with the poor as with the rich.

He came to preach the Gospel to the poor, to bind up the broken hearted to preach deliverance to the captive and the prison to the captive.

Our friends will be sure to guess that even this wilderess will become vocal with the shout of Liberty which will go forth in tones that shall be heard to the remotest bounds of the American Republic, and that he will shout throughout the whole land— to proclaim liberty to the captive, and the opening of the prison doors to them that are bound!

Well, the child faultered the exercises so much, it was deemed troublesome, but the whole audience was sorry when the little pattering was over, and the child was ushered into the room, and the door closed.

He had repeated calls for tracts from the Aroostook, but have no means of applying them. Who will raise a fund for the Aroostook? Perhaps the ladies will take hold of this business, if it will be done. Many have friends there, workers in the cause of liberty even away down here.

With much esteem,

that every human being is endowed by his Creator with an undying right to himself, deeply seated in the mind of every man, and that the keeping something of the institution of slavery as he did against slaveholding Egypt.

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With much esteem,

W. HALL.

Our readers will be thankful to our esteemed friend for this communication, and will hope for another before long. Liberty tracts are precisely what are needed to plant, noster, and develop, the principles of liberty in the minds of the people.

It is the character of settlers in a new country, and that is the quality—that the soil in which they have settled is the same with that of the country they have left.

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With much esteem,

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AN INVITATION

To those who fear God, to write in spending a day in Fasting and Prayer previous to the approaching Elections.

At meeting for prayer, composed of persons from the different religious denominations in Hallowell, July 20th, 1844, after some remarks upon the subject a committee was raised to prepare an address, inviting the friends of piety to unite with us in observing the last Monday in August, as a day of humiliation, fasting and prayer, that we may seek direction from God as to the proper exercise of our political duties and rights.

Beloved Friends:—

Believe me that government is an ordinance of God, and that "the righteous are in authority" in all its departments, and that the wicked are in authority when it is in opposition to the will of God.

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